

CHURCH MATTERS.

Religious Notices.
FIRST PRESBYTERIAN CHURCH.—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10:30 A. M. and 7:30 P. M. Sunday-school at 12 M. Sunday-school prayer-meeting, Sabbath, at P. M. Weekly prayer-meeting, Thursday, at 7:45 P. M.

FIRST BAPTIST CHURCH.—Rev. Ezra D. Simons, Pastor. Sunday services: Preaching at 10:30 A. M. and 7:30 P. M. Sunday-school, 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Temperance meeting on Tuesday evenings. Prayer-meeting, Thursday evenings. Young People's meeting, Sabbath evening at 6:30 o'clock.

METHODIST EPISCOPAL CHURCH.—Rev. D. R. Lowrie, Pastor. Sunday services: Preaching, 10:30 A. M. and 7:30 P. M. Sunday-school at 2:30 P. M. Prayer-meeting, Thursday evenings at 7:45. Class meetings, Tuesday and Friday evenings at 7:45.

THE WESTMINSTER PRESBYTERIAN CHURCH.—Fremont Street, corner Franklin. Rev. S. W. Duffell, Pastors. Sabbath services, 10:30 A. M. and 7:30 P. M. Sunday-school, 12 M. Weekly prayer-meeting at 8 o'clock each Thursday evening, in Chapel parlor.

CHRIST CHURCH (Episcopal).—Liberty Street. Rev. W. G. Farrington, D. D., Rector. Morning service, 10:30 o'clock. Second service, 4 P. M. Sunday-school at 2:45 P. M.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardella, Pastor. First mass, 8:30 A. M.; High mass, 10:30 A. M.; Vespers, 3 P. M. Sunday-school, 2:30 P. M.

BERKELEY UNION SABBATH SCHOOL.—Held in Berkeley School-house, Bloomfield Avenue, every Sunday at 3 o'clock P. M. John A. Skinner, Superintendent. All are welcome.

WATKINS M. E. CHURCH.—Rev. J. C. Watkins, Pastor. Sunday services: Preaching, 10:30 A. M. and 7:30 P. M. Sunday-school, 2:30 P. M. Prayer-meeting, Thursday evening at 7:45. Class meeting on Tuesday evening at 7:45.

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH (Watkins).—Rev. Daniel L. Edwards, Rector. Morning service, 10:30 o'clock; evening service, 7:30. Sunday-school, 3 P. M.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Enslin, Pastor. Hours of service, 10:30 A. M. Sunday-school, 2 P. M. Prayer-meeting, Tuesday evening, 7:45.

REFORMED CHURCH (Brookdale).—Rev. William G. E. See, Pastor. Sabbath services, 10:30 A. M. and 7:30 P. M. Sunday-school, 9 A. M. E. E. Day, Superintendent. Prayer-meeting, Wednesday evening.

HOPE CHAPEL.—Sunday-school every Sabbath at 3:30 P. M. John G. Broughton, Superintendent.

SILVER LAKE.—Sabbath-School held every Sunday, in the hall, at 3 P. M. Charles A. Hubbs, Superintendent. Gospel meeting every Sabbath evening at 7:30 o'clock. Prayer and Conversational meeting, Friday evening.

BLOOMFIELD'S S. TEACHERS' NORMAL CLASS.—Rev. W. H. Broadhead, Leader. Meets on Wednesday evening of each week, at 8 o'clock, in the Sunday-school rooms of the First Presbyterian Church. Sunday-school teachers, workers, and friends are cordially invited.

REV. S. HARTWELL PRATT, the Evangelist, is expected to occupy the pulpit of the Baptist Church next Sunday (30th) morning and evening.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY of the First Presbyterian Church has been so fortunate as to secure the services of Miss Lydia Von Finkelslein, who will appear in the church early in April. She will appear in picturesque Oriental costume, such as is worn by the inhabitants of Palestine, and describe many of the manners and customs of the Oriental people in ancient and modern times.

Her practical illustrations of the people in their homes and streets will be varied by songs and recitations. Miss Von Finkelslein will be assisted by her brother, who, by his songs and unique dress, adds greatly to the interest and enjoyment. They were both born and brought up in Jerusalem, and have been highly successful in their lectures on Oriental life, and no doubt will be greeted by a large and appreciative audience at the old church.

Her clear and vivid descriptions of Bethlehem, Nazareth, Bethany, Jerusalem, the Sea of Galilee, Mount of Olives, and other homes and resorts of our Savior never fail to entertain and instruct, and no one interested in Bible study should fail to improve this rare opportunity.

When shall the e-Things Be?
CONCLUSION.

We often hear people say, "It is useless to attempt an answer to the above question; it is impossible to tell anything about it, for Jesus himself said, 'of that day and hour knoweth no man, no, not the angels, heaven, neither the Son, nor the Father.' When these words were spoken, the event from which to calculate the prophetic times described in the books of Daniel and the Revelation was far in the future, and no prophecy of its time existed, and therefore the time for the fulfillment of the prophecies now under consideration was then an absolute mystery. The words 'neither the Son, appear to the Father, nor the Father, yet 'the Son also himself shall be subject unto the Father, that (God may be all in all.' Another passage is also brought forward as an objection to our present essay: 'It is not for you to know the times or the seasons which the Lord hath put in His own power,' but we find it completely answered in the verse that immediately follows, Acts 1:8, 'But ye shall receive power' (to know) 'after that the Holy Ghost is come upon you'; and so we find Paul and Peter, James and John, setting up the marks by which we may discern the approach of the 'last days.' Daniel was told the words were 'closed up and sealed till the time of the end.' Hence, no one could know when to look for these things

until after the occurrence of the event which was to be the basis of such calculations.

The time of the first advent of the Messiah was predicted with such plainness in the Book of Daniel, that many were expecting such a one to arise at the very time he made his appearance. Thus, it was predicted in the ninth chapter of Dan. that from the going forth of the commandment to restore and build Jerusalem to the completion of the work of redemption should be 70 weeks, i. e., 490 days. That these days stood for years is plain from the completion of the prophecy; for notice from the time that Ezra received his commission to go up to Jerusalem to perform the services of the temple in the seventh year of Darius to the preaching of the Gospel to the Gentiles were 490 solar years, i. e., reckoning 365 days to the year.

A lunar month consists of about 29 1/2 days, and twelve of these months constitute what is termed a lunar year—contains but 354 days. Now, from Nehemiah's commission to rebuild the city to the preaching of the Gospel to the Gentiles were 491 lunar years.

In calculating the number of days contained in a given number of prophetic months, we must multiply the number of months, stand for the number of years over which the prophecy is to extend. Twelve such months would make a year of 360 days. Reckoning the 490 years in this way we find they extend from the seventh year of Darius to the ministry of Christ.

It was also said that from the commandment to restore and build Jerusalem to the Messiah should be 7 weeks, and 62 weeks, or in all 483 days. Accordingly from Nehemiah's commission to the ministry of Christ were 483 lunar years.

But, again, from the decree of Darius appointing Ezra governor of Jerusalem and the surrounding country—about 20 years previous to Nehemiah's commission—to the ministry of Christ, A. D. 27, were 483 solar years.

Thus, we find this prophecy to have been literally and accurately fulfilled by not less than five different methods of computation.

If, then, the time of the first advent was so accurately foretold, and that of the second equally so, why should not we, like Daniel, seek to "understand by the books" when we may expect the "time of trouble," when Israel shall be returned, the saints raised, and Christ come to be glorified in his saints?

As we have seen above, the basis of calculation for Christ's first coming was the commandment to restore and build Jerusalem. The basis of computation in our present inquiry is, as we find in Dan. 12:11, "the taking away of the daily sacrifice and placing of the abomination that maketh desolate." This phrase, as we have seen, has been applied to several events, and consequently has caused much confusion among students of the prophecies. When Jesus referred to it in speaking of the destruction of Jerusalem, he called Daniel's prophecy to mind, and said, "the taking away of the daily sacrifice and placing of the abomination that maketh desolate." On this point Bishop Newton says: "The setting up of the abomination of desolation appears to be a general phrase, and comprehensive of various events. It has been applied to the profanation of the temple by Antiochus Epiphanes. Our Saviour applied it to the destruction of the city and temple; the Romans raised an altar to 'Jehovah' in the temple, and applied to it the name of the Roman emperor. Adrian's building a temple to Jupiter Capitolinus, in the same place where the temple of God had stood. The setting up of the Mohammedan invading and desolating Jerusalem, and converting the great mosque into a church, and this latter great seems to have been particularly intended in this passage." (Dan. 12:11.)

Jesus said, Luke 21:24, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," and this prediction has been fulfilling ever since the destruction of that city by the Romans. But in Rev. 11:2, under the description of the second we are told: "The Holy City shall be trodden under foot forty and two months, or 1,260 days. Many more than 1260 years have passed since the Roman armies compassed Jerusalem. Some subsequent event must therefore be intended by commentators as pretty generally agreed that the second we is the Mohammedan power. Daniel gives the same time for the dominion of the Gentiles over the temple of God, and the dominion of the Mohammedans over the Mosque of Omar upon the site of Solomon's Temple in the year 637 (A. D.), is most probably the 'abomination of desolation,' here spoken of, and a most remarkable confirmation of this view is found in the fact that upon Omar's taking possession of this city, Sophronius, the patriarch of Jerusalem, said: 'This is of a truth the abomination of desolation spoken of by Daniel the prophet, standing in the holy place.' At that time the daily sacrifice was finally taken away. 1260 years from that date will expire in 1897. When this power comes to an end, there shall be a 'time of trouble,' such as never was since there was a nation, even to that same time, and at that time Daniel's people are to be delivered." (Dan. 12:1.) "From the taking away of the daily sacrifice and placing of the abomination of desolation, there shall be 1260 days." This appears to allow 30 years for the restoration of the Jews to their own land, reaching to the year 1927, "to dwell in unvalley villages," another mark of the age in which it is to occur. Ez. 38:11. "Blessed is he that waiteth and cometh to the dominion of their hundred and five, and thirty days. But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days." To what can these words refer, if not to the resurrection of the saints? And how well they agree with 'Zec. 14:5. 'The Lord my God shall come, and all the saints with him.' During the forty-five years that immediately succeeded the 1260 years, it appears from the 38th and 39th chapters of Ez., that some great nation in league with many others will attempt to subvert the restored Jews, but Christ himself will come and fight their battles for them; and the receiving of his people shall be to the world as 'life from the dead.' Rom. 11:15. "So the house of Israel shall know that I am their Lord from that day and forward." (Ez. 39:22.) We think it is reasonable to believe that the "abomination of desolation" was placed in the year A. D. 637; that Jerusalem will be delivered from the Mohammedans in 1897; and that present indications seem to render such an event very probable; then begins the time of trouble to last for thirty years, or until 1927, during which time the Jews are to return to Palestine; the forty-five years

which follow are to culminate in the 'Coming of Christ' and the resurrection of the saints in 1972.

From a careful comparison of all the prophecies relating to these events, we cannot see how any other conclusion can be reasonably arrived at, unless the 'placing of the abomination of desolation,' and taking away of the daily sacrifice are still in the future, which seems impossible from the statements of the Book of Revelation.

J. N. BALDWIN.

Bloomfield, March 18, 1884.

Mr. Blank—"Doctor, I will have to put myself under your care. My system is in a terrible condition."

Doctor—"Have you taken any medicine lately?"

"Nothing, except that I have tried the hot water cure, but it did me no good. I drank about a gallon of water a day."

"Was it Passaic water?"

"Yes."

"I can soon cure you, but I can't begin now. Come around to-morrow, when I will have my machinery in working order. Mercy on me! What kind of machinery?"

"Oh! don't be frightened; all you have to do is to swallow a rubber tube which is connected with a powerful suction pump and run by a steam engine."

"Great Esculapius! And what does that do?"

"Pumps out the filth."—Exchange.

BUSINESS NOTICES.

MR. A. H. VAN HORN'S OPENING.—Mr. A. H. Van Horn has been making an addition to his furniture store, No. 73 Market Street, Newark, and opened Thursday, with a large stock of goods, and the wants of the large number of people who visit his establishment. The store formerly extended one hundred feet back from Market Street, but now it extends to Campbell Street with another entrance on that street. There is also a basement, extending the whole length of the store, the front part of which will be used for storage and the back part for the sale of goods.

In the front part of the third story is a room in which refitting is done. The other stories are filled with a fine stock of goods consisting of elegant Parlor Suites in velvet, flowered satin and plush. Easy Chairs in abundance, of all the latest patterns, Bed-room Suites to suit all tastes. Mr. Van Horn has Ingrain, Moquette, Velvets, Brussels, and other style of carpets of all varieties and prices, and he exhibits a large line of Oil-Cloths and Linoleums. Those who contemplate making purchases of household goods should visit his store and inspect his stock for themselves.

MULLINS & CO.—The great stores of Mullins & Co., 218 and 220 Market Street, Newark, are daily filled with crowds of people seeking (and not in vain) bargains in Furniture, Carpets and Kitchen Ware. Their immense stock is a variety that cannot fail to meet the wants of the most fastidious or economical buyer. They sell for cash or on credit, prices the same to all. Parties contemplating housekeeping should visit this establishment.

BLOOMFIELD LADIES are gradually learning that the better class of dry-goods stores in Newark offer advantages equal in many respects to many of the New York establishments. You can go to Newark, do your shopping and return home in about the time you waste in waiting for change at Macy's. In our advertising columns may be found the announcements of three first-class houses, viz., McKINLEY BROS. & LUTK, 753 Broad Street, "the popular silk house," who have just opened an elegant line of millinery goods suitable for spring wear; FRAZER, CONNETT & CO., the centre dry-goods store, 659 Broad Street. We heard lately who trades both in Newark and New York remark that she had not seen in any New York store a finer variety of colored and fancy silks than is displayed by this firm.

MESSES. HEATH & DRAKE, 777 and 779 Broad Street, this firm announces the opening of their new stores April 1st, 2d, and 3d, and will exhibit the newest spring styles: Silks, Velvets, Dress Goods, Wraps, Carpets, Housekeeping Goods, etc. Lowest prices will rule.

N. B.—These notices are not written at the request of advertisers, nor with the idea of merely "puffing" their wares, but with a genuine desire to show our friends that it is hardly fair that they should pass by without notice stores that are scarcely twenty minutes' ride from home. Visit Newark first, and then, if you are not suited, go on to New York.

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ASH CHAMBER SUITES

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\$25.00

Cash or Credit. No Extra Charge.

—ALSO—

10,000 YARDS

CHOICE TAPESTRY BRUSSELS CARPETS

AT 75 CENTS AND UPWARDS.

Ingrains of All Qualities and Patterns

AT PRICES BELOW COST.

—AN IMMENSE NEW STOCK OF—

Parlor, Chamber, Dining-room and Kitchen Furniture!

To be sold this Spring, at prices within the reach of all.

N. B.—SPECIAL CREDIT TO ALL. NO EXTRA CHARGE.

Goods Delivered in Bloomfield FREE.

MULLINS & CO.,

218 and 220 Market St.,

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CARD.

During the illness of Dr. J. E. Wilson all calls will be attended to by Dr. Butler. Please use telephone at office, Bloomfield Ave.

LADIES' HATS ALTERED AND PRESSED IN the latest styles. Call at Mr. G. W. TAYLOR'S, opposite Baptist Church, Bloomfield.

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INVITE YOU TO ATTEND THE

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NEW STORE!

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APRIL 1st, 2d and 3d.

NEW SPRING STYLES

WILL BE EXHIBITED.

Silks, Velvets, Mourning Goods, Dress Goods, White Goods, Fancy Goods, Kid Gloves, Hosiery, Spring Waps, Suits, Shawls, Underwear, carpets, Upholstery, Lace Curains, Housekeeping Goods.

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JUST BY HAVING GOOD

BLANKETS, LAP ROBES,

SURCINGLES, WHIPS, Etc.

Also good hand-made Harness.

TRUNKS, BRUSHES, CURRYCOMBS,

SPONGES, CHAMOIN,

And all kinds of Horse Equipments, on hand or to order.

N. B.—Trunks and Harness repaired neatly at short notice by

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CARPETS, FURNITURE, &c.

Carpets and Furniture

FROM

Market St. to Campbell St.

Grand Opening of the largest Carpet and Furniture Store in the State.

A. H. VAN HORN,

Having enlarged and extended his store from Market Street to Campbell Street, running through the entire Block, now offers a stock of over \$75,000 worth of

CARPETS AND FURNITURE.

consisting of Moquette, Velvets, Body Brussels, Tapestries in all grades 3-Ply, Extra Super, and Low Priced Ingrains.

Rep and Hemp Carpets.

PARLOR SUITS!

In all Styles and Prices, both Ebony and Walnut frame, and coverings in Plain and Brocade Silk, Plush, Ray Silk Coverings, in All Grades, Reys and Hair Cloth, all at Extremely LOW PRICES!!

Walnut Bedroom Suits

Marble Top, 8 Pieces, in all the Latest Styles. From \$400 down as low as \$45.00.

Ash Bedroom Suits.

We DEFY COMPETITION in them. In Styles and Prices, as we bought out at Bankrupt Establishments and we are Selling them at Wholesale Prices.

Enamelled Bedroom Suits.

We lead the city in large assortment and low prices as we make a specialty of them.

Large Stock of Library and Dining-room Furniture, Marble Top

Pier Glasses, of all the Latest Designs and Prices, At LOW PRICES.

RESIDES AN IMMENSE STOCK OF

Bookcases, Writing Desks, Chiffoniers, Wardrobes, Lounges, Marble Top

Tables, Linoleum, Oil Cloths, Mattings, Mattresses of All Kinds, Clocks, Stoves, and Ranges, &c., &c., &c.

In Fact, we can show the Largest Stock, Best Variety, Latest Styles and Lowest Prices of any House in the Trade.

WE INVITE EVERYBODY TO CALL AND SEE

The Largest Carpet and Furniture Store in the State, without urging to buy.

With twenty-four years of experience in the business and an immense capital, we defy competition and sell 30 per cent. below any house in the trade.

Easy terms of payment without extra charge.

Goods delivered free in any part of the State.

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NEAR COURT HOUSE.

Rear entrance, 28 Campbell St.

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ONE OF THE HARDEST COALS IN THE MARKET.

The undersigned is now prepared to furnish the best quality of STOUT'S FULTON COAL, at the lowest market prices. Well screened and delivered in good order.

Orders by mail promptly attended to.

CHAS. MURRAY.

Yard, Foot of Fremont Street, at Canal.

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Your attention is respectfully solicited to the facilities we are able to offer in all cases coming under our care and attention. The senior partner of our firm, with fifty years practical experience in the

SHOEING OF HORSES

and Treatment of the differ nt Diseases of Feet and Limbs, still continues to give his special attention to all cases of lameness, and feels confident that, where the trouble is amenable to treatment, he can effect a cure.

The Shoeing Department is complete in every respect, and special attention given by competent hands toward improving the gait of the horse.

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